# 296930 - Ruling on “skin sewing” that can be removed at any time

**the question**

I would like to know whether “skin sewing” comes under the heading of changing the creation of Allah, which is haraam and with which Iblees threatened the slaves of Allah. In brief, this refers to a form of adornment in which a needle with thread is passed beneath the transparent outer layers of dead skin on the hands and feet only. And we do not pass a needle any deeper than that, into the layers of the skin. This method means that the needle does not cause any sensation of pain or leave any marks in the skin at all after sewing with the needle. It is possible to remove the needle from the skin on the same day, and it is not permanent at all, hence I do not regard it as being like tattoos or plucking the eyebrows in any way  like the haraam things mentioned above. I hope that you can clarify this matter.

**Detailed answer**

Praise be to Allah.

We have not come across this type of adornment except in the following clip:

https://www.youtube.com/watch?v=RQ3p490mHog

If the matter is as it appears to us to be, and as you mentioned in your question, that it involves inserting the needle into the dead layer of skin and using a thread that is not permanent, rather it is removed within one or two days, then what appears to be the case is that this does not come under the heading of tattooing and there does not seem to be any reason to disallow it, if there is no risk of harm.

We have previously stated that it is permissible to use temporary tattoos, subject to certain guidelines, as in the answer to question no. 99629. This is no different to that in terms of ruling.

But we should pay attention to an important matter having to do with this sewing, which is that it is done in parts of the body that are washed when doing wudoo’ and purifying oneself. Therefore what appears to be the case, from what we have seen, is that this prevents the water from reaching the skin and makes it not possible to wash the part of the body that must be washed when doing wudoo’ or ghusl.

If that is the case, then it is not permissible to do this in the places that must be washed in wudoo’, because it makes no sense to do this and then remove it the time of each prayer.

And Allah knows best.